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ABSTRACT

The 137 books, audiovisual materials/sources, resource people and places, teacher resources, and bibliographies in this annotated bibliography for elementary and secondary school use were selected by members of the Connecticut Indian Education Council, the majority of whom are Native Americans. The Council attempted to include items describing American Indians of Connecticut and the Eastern Woodlands which avoided stereotypes, were factually correct and balanced, had no distortion or bias, and were generally accessible. The Council considered all listed materials, published between 1643 and 1985 (majority after 1970), to be useful and above average resources with the exception of those in a section entitled "Caveat Lector" which lists popularly used materials containing serious distortion, error, or bias. Bibliographical entries are arranged alphabetically by author in 10 sections: Connecticut, New England, Eastern Woodlands, North America, Audiovisual Materials and Sources, Resource People and Places, 17th and 18th Century Primary Sources, Teacher Resources, Bibliographies, and Caveat Lector (Reader Beware). Each entry contains an annotation, evaluative comments, and reading/interest level designation. An author index is included. (LFL)

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EASTERN INDIANS

An Annotated Bibliography With Emphasis on Indigenous Tribes of Connecticut

Compiled and edited by
Connecticut Indian Education Council, Inc.
Indian Advisory Committee
Under the auspices of
Connecticut State Department of Education

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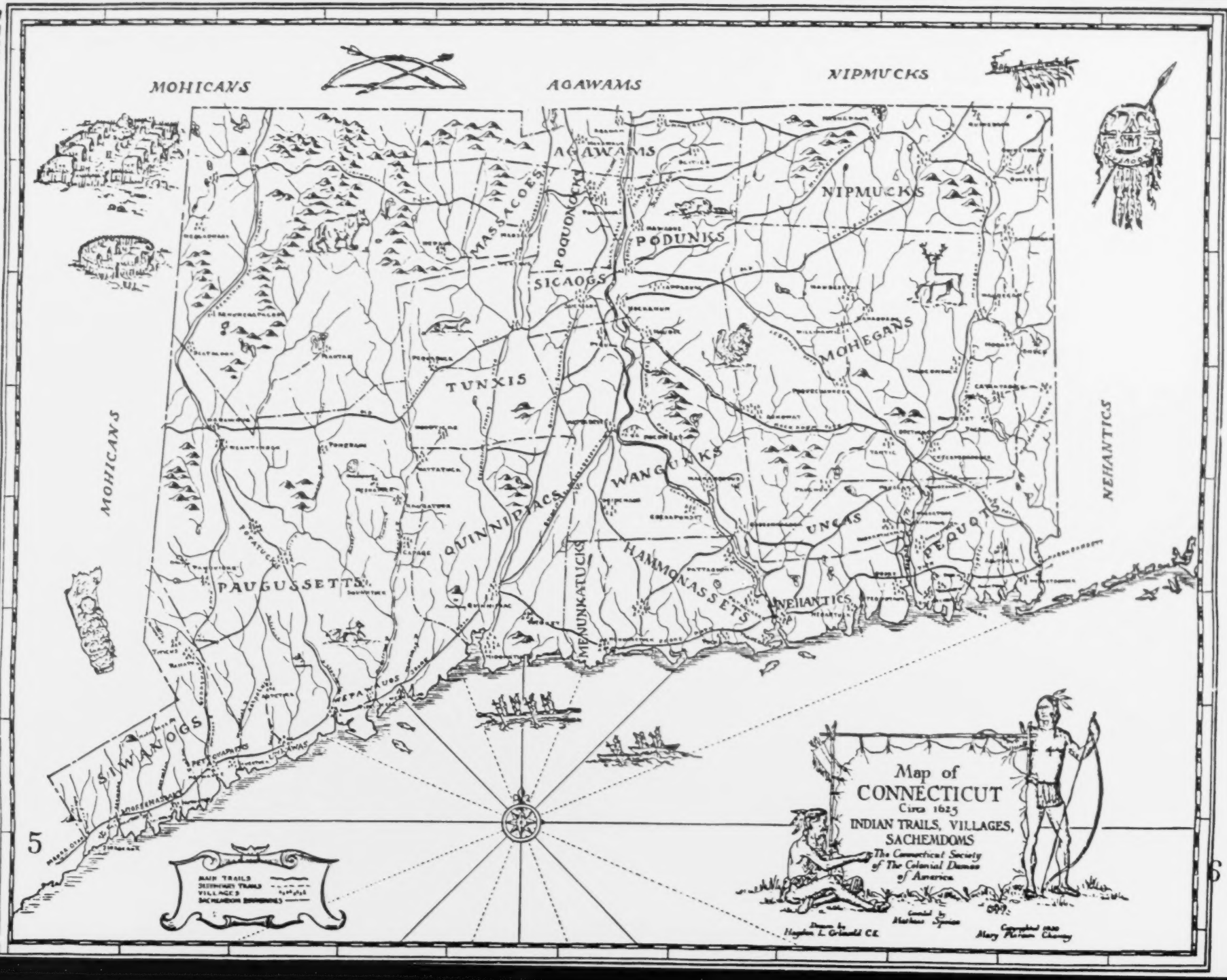

CONTENTS

THE CONNECTICUT INDIAN EDUCATION COUNCIL	v
ACKNOWLEDGMENTS	vii
INTRODUCTION	1
GUIDELINES	3
KEY	7
CONNECTICUT	9
NEW ENGLAND	13
EASTERN WOODLANDS	17
NORTH AMERICA	25
AUDIOVISUAL MATERIALS AND SOURCES	37
RESOURCE PEOPLE AND PLACES	39
17TH AND 18TH CENTURY PRIMARY SOURCES	41
TEACHER RESOURCE	45
BIBLIOGRAPHIES	47
CAVEAT LECTOR (READER BEWARE)	53
AUTHOR INDEX	57

CONNECTICUT INDIAN EDUCATION COUNCIL

INDIAN ADVISORY COMMITTEE

The Connecticut Indian Education Council is an organization that has evolved from an advisory committee that was formed at the request of the Connecticut State Board of Education. The majority of the membership is of Native American descent though non-Indians are members as well.

There are twelve executive members and an open number of resource people who contribute knowledge, resources, time, and support to the Connecticut Indian Education Council. We presently have on the Council an anthropologist, an archeologist, an historian, library personnel, experienced Native American elders, the Connecticut Indian Affairs Coordinator, and a teacher, as well as others who share various talents with us (membership list available on request).

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ACKNOWLEDGMENTS

Many persons have contributed to the development of Eastern Indians - An Annotated Bibliography With Emphasis on Indigenous Tribes of Connecticut. Without their constructive criticism and invaluable assistance, the development core committee charged with the responsibility of formulating the document would have been less effective. Sincere appreciation is therefore extended to all who assisted in this manner.

Members of the development core committee are:

Mikki Aganstata, Department of Public Utilities
Robert Bee, University of Connecticut
Richard Carlson, Yale University
Patti Kaliss, New Haven Public Library
Juan Sanchez, Manchester Board of Education
Ed Sarabia, Department of Environmental Protection

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Don Forbes, Micmac Tribe
Adele Garby, Schaghticoke Tribe
William Gloade, Micmac Tribe
Jean Graustein, Peabody Museum
Anne Holcomb, New Haven Public Library
Trudie Lamb-Richmond, Native American Program - Save the Children
Lyent Russell, Professor Emeritus, Yale University
Arthur Soderlind, Connecticut State Department of Education (retired)
Janis Us, Mohawk Tribe
Flora Van Dyke, New Haven Public Library
Paul Sleeping Wolf (Norbeck), New Haven Board of Education

Finally, we wish to express our appreciation to the New Haven Public Library for its support and the use of its facilities, services and collection; the office of the Indians Affairs Coordinator for its support and use of his services, and the Connecticut Legal Services for the use of their facilities.

Mikki Aganstata, Chairperson
Connecticut Indian Education
Advisory Committee

Albert A. Alexander
Education Consultant

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As part of its responsibility to evaluate, expand, and improve instructional resources, the Connecticut State Department of Education is working with Connecticut Indians and other experts in Native American studies to identify appropriate source materials and to revise the public school curricula regarding American Indians. At the request of the Department, an advisory committee was formed that has now evolved into the Connecticut Indian Education Council. Its mission is to encourage accurate teaching about American Indian cultures and people and to enhance the educational experience of all students, with special emphasis on Native American students. Accordingly, the Connecticut Indian Education Council has sifted through existing resources and compiled this select, annotated bibliography for educational use at all grade levels.

As the Council reviewed materials, we realized that all too often many of the most popular and accessible books tended to perpetuate "Indian" stereotypes rather than explore the realities of distinct tribal cultures and histories. Material on many important topics, such as the urban experiences of Indians, is generally inaccessible. We are convinced that this has helped to create a critical situation for the education of both Indians and non-Indians.

Presently, students learn about "Indian" stereotypes; much of the reality of Indian cultures is not conveyed. For non-Indian students, this merely adds to the ignorance and bias that modern curricula and dedicated teachers are trying to eliminate. For Indian students the results can be even more harmful to the development of a healthy sense of self-identity. They might play social charades, either by adopting as their "own" behavior that of the Indian stereotypes they have been taught or by "passing" as Black or White. They might remain faithful to the reality of their Indian heritage and thus be ostracized by non-Indian peers as "odd." Or, they may simply withdraw from the painful situation and risk receiving a low grade for non-participation.

Ignorance is not bliss! It is imperative that high-quality material about our indigenous people be available and easily accessible. High-quality curricula about Indians must become the norm in Connecticut education.

To that end the Connecticut Indian Education Council offers this annotated bibliography of some of the best existing sources of information about American Indians in Connecticut and in the wider area known as the Eastern Woodlands. Some other good materials, dealing with American Indians outside of Connecticut, are not listed

here because of the Council's limited resources. They are listed for reference purposes in the various bibliographies that we do include.

We include materials about the present as well as the past. Some of the material is rather sophisticated and we omitted some primary-level titles that simplify and generalize to the point of stereotyping. We believe educators can more easily and accurately adapt the former to their specific needs than they can improvise on their own using the insufficient information of the latter.

The Connecticut Indian Education Council is glad to have this opportunity to work with the Connecticut State Department of Education. We shall continue to improve and develop resources for use by the state's educators and students.

No one topic dominated the Council's discussions more than that of the guidelines or criteria the Council members should use in deciding which materials ought to be included. Two general guidelines were readily agreed upon: the items should be accurate; and they should be generally accessible to librarians, educators, and students.

It became clear, however, as we talked and planned, that the term "accuracy" had so many facets and was so broad that it was, by itself, inadequate without qualifications. We came to the following conclusions:

1. Accuracy means truthfulness; factually correct; that the dates, names, places, and events be faithfully recorded.

2. Accuracy implies a balanced, whole view.

3. Accuracy suggests an absence of distortion and bias.

We chose books that are not only factually correct, but that either in themselves or in combination present the most balanced, whole story.

Truth is distorted in many ways, even when the facts that are presented are correct. One way is by use of coloring adjectives and other value-laden words, such as "hideous," "backward," "advanced," "spoiled," "drudgery," etc. Some words that were originally descriptive such as "savage," which meant people of the woods or wilderness, became pejorative because of ethnocentrism -- the opinion that anyone or anything different from "us" or "ours" must be inferior. Other examples of this are "uncivilized," "heathen," and "primitive."

The author's style brings us to a more subtle domain. While one may not find any biased words, nonetheless an attitude is conveyed which may be one of paternalism, condescension, sarcasm, incredulity, or some other distorting impression. For example, many technocratic Judaeo-Christian authors assume that the majority of the audience share their own world view and go on to imply through their style that this world view is the only credible one -- without explicitly putting down other world views.

Anyone who attempts to project or attribute motives or thought processes to other individuals or groups risks the dangers of bias, distortion or invalidity. It is particularly dangerous when the individuals or groups not only are (or were) real, but have different values, means, goals, or relationships.

Accuracy also requires enough detail to be sufficiently informative and to enhance the development of balanced perspectives. Much stereotyping is due to overgeneralization and oversimplification, which forestalls development of greater knowledge and broader perspective. Any statement beginning with, "The Indian was..." is suspect. A few of the older books by Indian authors use this phrase when referring to their own tribes, (e.g., Charles Eastman's biographies of the Sioux, or George Copway's account of the Ojibway); in such cases, in context, the phrase is not worrisome. However, many authors purporting to deal with "the Indian," meaning all North American Indians, and in only a few pages, can do more educational harm than good. The Connecticut Indian Education Council is particularly concerned with the tendencies for treating Northeastern Indians as though identical to the tipi-dwelling, bison-dependent plains cultures; or for regarding one individual's actions, attitudes, or opinions as typical of "the Indian" rather than specific to that individual.

The omission of important elements of information in a description or account of anything -- events, situations, people, artifacts, etc. -- can bias the material. For example, in discussions of scalping, it is usually not mentioned that Europeans, even here in New England, offered bounties for Indian heads and animal parts as an incentive for "clearing" and "settling" the land. Again, King Philip's "provocations" are abundantly described, while the atrocious treatment of the Christian Indians during that same period is often not described at all (see the work of Daniel Gookin for some information on the latter).

Yet because of the broad scope of this bibliography and the relatively few available sources dealing with Indians of this area, we were forced to make compromises in applying these standards in our selection process in order to have sufficient material. The most important compromises to be aware of as one looks at our final selections are these:

1. Even the scanty material that was found on Indians of our area, especially for beginning readers, is largely overgeneralized and oversimplified, so we had to include some less than satisfactory materials with notes that express our constraints.

2. The credibility of works in the genre of historical fiction, the definition of which is simply that the setting is placed in another time, is suspect because there are no professional standards of accuracy that an author is obliged to meet. An exceptionally well done piece can provide added understanding in the same way a legend may demonstrate or convey a concept otherwise unwieldy in direct explanation. A poorly done, inaccurate piece can be very interesting but extremely misleading and counterproductive to learning.

3. Some of our most useful sources on Indian life in the Northeast were written in the 18th and 19th centuries, when ethnocentrism, chauvinism and sexism were considered acceptable. We have included some of these sources for the information they contain. Outside of their being obstacles to our objectivity, the distorting attitudes manifested in these sources, were themselves influential factors in the formation of our history. Moreover, each individual is limited in perspective and chooses only aspects of a topic that that individual can relate to and considered to be significant or noteworthy, omitting aspects another individual may consider more salient or momentous. We entrust the reader to read critically to distinguish the valid information from the biases.

4. As everyone views the world through the lens of his or her own particular culture, we have included some materials by Indians that are biased because they are important in their manifestation of some of the various Indian world views, and to balance the already well-known Euro-American perspectives.

We encourage readers to use our guidelines and commentary, as well as the materials listed herein in the evaluation of new materials not included in this edition.

We have divided the reading and interest levels into:

E elementary level, or primary grades

J intermediate, independent reading level, averaging from fourth to sixth grade, but including a broad range of interest and capability

Y young adult level, from sixth to ninth grade, but also including a broad range of interest and capability

A adult level, high school and up

The appropriate letter(s) appears in parenthesis following the description of each item in the bibliography. Many of the items are currently in print and may be obtained either through your local book dealer, or through the address given within the item. Some of them are no longer on the market, but can be obtained for use through agencies that rent such items or libraries that lend them.

When using a library for research, keep in mind while looking for particular items that not all are kept on the same shelf, but may be shelved according to type of material, such as documents, reference, or vertical file. Some materials may not be listed in the card catalog at all, such as clippings from newspapers, brochures from various places of interest, and other miscellaneous items. If you have difficulty either finding a particular item or finding suitable material for a particular topic, it is often rewarding to ask for the assistance of the librarian. With the computer networking now available to most libraries, it is much easier to locate even rare materials through the interlibrary loan system. Many materials can easily be borrowed via this system, and for the rare items that can't be lent out, the item can be located for on-site inspection. Photocopies of some of these may be made available.

All materials in this bibliography are considered by the Connecticut Indian Education Council to be useful, above average resources that are relevant to the study of the Native American People in our area, with the exception of the "Caveat Lector" section. The items listed in the "Caveat Lector" are popularly used materials that do contain serious distortions, errors and/or biases that are

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counterproductive. The annotations tend to be longer because of the controversial and confusing aspects of the material.

Although there is little material on some topics for some ages or levels, we believe that a creative educator can use combinations of, and excerpts from, these materials to cover basic topics about the Native American People in this area, at least at an introductory level.

1. Dalgliesh, Alice. The Courage of Sarah Noble. New York: Scribner's, 1954.

   A popular tale based on a true story of a family that moved from Massachusetts to New Milford, Connecticut, in the 1700's. Small Sarah is left in New Milford while the father goes back to get the rest of the family. Sarah deals with her fear of the unknown, new neighbors, rumors, realities, and new responsibilities. Although this book does not teach anything about Indian culture, and the Indian characters are not well developed, it could be useful in introducing the subject of Indians, feelings about the unfamiliar, and popular knowledge compared to first-hand knowledge. (J,Y)

2. DeForest, John. History of the Indians of Connecticut From the Earliest Known Period to 1850. Michigan: Scholarly Press, 1970 (orig. 1852). 509 p. index. map. illus. appendices. biblio. in footnotes.

   Full of Anglo and Christian chauvinism of DeForest's time, with many pejorative, value-laden words DeForest describes his knowledge of traditional Connecticut Indian culture. Based on manuscripts available to him (Connecticut and Massachusetts records, and accounts of Roger Williams, Daniel Gookin and John Winthrop (see Primary Sources), as well as personal visits and interviews. DeForest declared a tendency (see p.viii) to ignore the oral history given by Indians themselves, and also shows some skepticism of the accuracy of non-Indian writers. The bulk of the work gives the colonists' -- not the Indians' points of view of conditions and events. It has major errors on the importance of cultivated foods in traditional life, and on the social relations between males and females. For example, on page 4: "The women were too apt to be short and clumsy; their features seldom delicate or handsome; and what feminine graces they had were soon obliterated by hard bodily labor, combined with mental and moral degradation." On page 5: "The corn and beans were cultivated by women and children; the tobacco alone was thought worthy of the attention of men." On page 19: "They often stole, however; and, by

their daily practice, showed that they had little idea of the beauty and value of truth." What's good about it? He managed to glean much accurate factual information amidst the rest. (A)

3. Guillete, Mary Soulsby. American Indians in Connecticut: Past and Present. Hartford, CT: CT Indian Affairs Council, 1979.

   Called a "report," this item is sometimes kept in the document section of the library and not included in the card catalog, so it must be requested from the reference librarian. This consists of histories of the five indigenous tribes of Connecticut that are still functioning today: the Schaghticoke, Paugussett, Mashantucket Pequot, Paucatuck Pequot, and Mohegan. (A) (Teacher resource)

4. Hughes, Arthur H. and Allen Morse. Connecticut Place Names. Connecticut Historical Society, 1976.

   Listed alphabetically by town and then by place name, the entries give a description and the history of the places named, and lists their source of information. It has a section of Indian names. (Y, A) (Reference)

5. Keleher, Brendan and Trudy Ray Lamb. American Indians in Connecticut: A Report on a Statewide Census. Hartford, CT: Connecticut Indian Affairs Council, 1977. 24 p. footnotes. maps. tables.

   This is an analysis of a census taken of the Indians in Connecticut. The maps show the population concentrations by town, and the locations of the reservations that existed at that time (there is one more now in Colchester for the Paugussett). Employment, education, income, age, birthplace, tribal affiliation, and family composition data is reported. (A)

6. Lavin, Lucianne. Prehistory of Connecticut's Native Americans. New Haven, CT: Peabody Museum, Yale University, 1985. 54 p. index. biblio. maps. graphs. illus.

   This is an interesting, yet simplywritten, account of prehistoric Indian life in what is now called Connecticut. It summarizes the successive cultural

periods of local prehistory. It includes clear discussion and illustration of plants utilized, subsistence patterns, settlement patterns and shelter types, together with what evidence suggests about social and ceremonial patterns. Because of the type of evidence available through excavation, the work emphasizes the people's technology. (Y, A)

7. Moeller, Roger W. 6LF21: A Paleo-Indian Site in Western Connecticut. Washington, CT: American Indian Archeological Institute, 1980.

   Moeller describes the excavation and interpretation of an archaeological project that recovered materials of Indian cultures of 10,000 years ago. (A)

8. Orcutt, Samuel. Indians of the Housatonic and Naugatuck Valleys. Hartford, CT: Case, Lockwood & Brainard, 1882. 220 p. index.

   Drawing from Loskiel's History of Moravian Missions in North America, as well as various town records, DeForest and other sources, Orcutt portrays the Indians of Derby, Farmington, Milford, New Haven, Norwalk, Stratford, New Milford, Waterbury, Woodbury, Sharon, and others in the 19th century. Orcutt describes the location of many "remnants" of indigenous peoples, some particular tribes, and some specific Indian families. (A)

Townshend, Charles Harvey. The Quinnipiac Indians and their Reservation. (See Primary Sources.)

9. Trumbull, James Hammond. Indian Names in Connecticut. Hamden, CT: Archon (imprint of the Shoestring Press), facsimile c. 1974 (orig. 1881). 93 p.

   A nine page introduction treats the process by which original names change through time and retranslation. The body of the material explains some linguistics, naming patterns, and differences in dialect. An unfinished work, this book gives some highlights of historical interest. (Y, A) (Reference)

10. Voight, Virginia. Mohegan Chief: Story of Chief Harold Tantaquidgeon. Funk & Wagnall, 1965. Available through the Tantaquidgeon Museum, 1819 Norwich-New London Turnpike, Uncasville, CT 06382. Mohegan Press, 1983. 192 p.

This is a biography of Chief Harold Tantaquidgeon, who is still living in Uncasville, Connecticut, with his sister, Gladys. The author traces Chief Tantaquidgeon's life from school-age, through his service in World War II, to 1963. His museum is still open to visitors (see Resource People and Places). A very readable story that introduces many major facts and people to young readers. (Y, A)

11. Voight, Virginia. Uncas: Sachem of the Wolf People. New York: Funk & Wagnall, 1963. 209 p. map. biblio.

Uncas, a Mohegan chief, was the main Indian character in Cooper's The Last of the Mohicans. Indeed, he was not the last, as Cooper posited in his fictional story. Voight, in a romantic style specifically aimed at a youthful audience, re-tells the story of the move of Mohegans from near the Hudson River to eastern Connecticut, the Mohegan conquest of the Podunks, and the Nehantics; their domination of the Hammonasset, and Quinnipiac, and the resulting change of their common name to the "Pequots," or "Destroyers." Voight writes about Uncas' longstanding rivalry with his cousin, Sassacus. The dialogue tends to be stereotypical at times: "Mohawks gone...but they return with plenty more warriors." (p. 67) It presents a view of Uncas' alliance with the English and continued wars with other Indian tribes and clans, including the Pequot War upon which he gains final victory over Sassacus. (Y)

12. Cronon, Edward. Changes in the Land: Indians, Colonists and the Ecology of New England. New York: Hill & Wang, 1983. 241 p. index. biblio.

    This book offers an "Ecological history showing Native and European attitudes toward land." Cronon brings interdisciplinary insights into different systems of land use of New England Indians and the first English colonists; to differing uses of forests; and to the changes brought to both the landscape and Indian life by the imposition of European agriculture and stockraising systems. He highlights the adaptations each group made and the underlying sources of friction between Europeans and Native Americans. (A)

13. Henry, Edna (Nipmuck-Cherokee). Native American Cookbook. New York: Julian Messner, 1983. 91 p. index.

    This serves up both recipes and stories, evoking the feeling that one is sitting in Edna Henry's kitchen while she cooks. There's something Nipmuck, a recipe from Princess White Flower of the Hassanamisco Reservation in Massachusetts, something Shinnecock and Narragansett, a recipe for cattail biscuits, and for good measure something Seminole, Klondike with a smattering of some others to round it out. (J, Y)

14. Huden, John C., compiler. Indian Place Names of New England. (Contributions from the Museum of the American Indian Heye Foundation, Vol. 18) New York: Museum of the American Indian, 1962.

    Here is a gazeteer to place-names in the six New England States that derive from the languages of the region's indigenous peoples. Each entry includes geographical location, tribal language derivation, and translation. Entries of obscure origin are so designated. A pronunciation key is given. (Y, A) (Reference)

15. Leach, Douglas E. Flintlock and Tomahawk: New England in King Philip's War. index. biblio.

This book has an excellent bibliography that lists many, many primary resources. It is well researched, and comprehensive, although it is a book in which an Indian win is a "massacre" and an English win, a "victory"; poor, peaceful Englishmen are killed horribly while savages are killed necessarily. He says this about secondary sources:

> "The serious student of King Philip's war must use secondary sources with the greatest of caution. The war has been a favorite subject for the antiquarians and amateur historians of two centuries. Many of them did excellent work, but others produced only superficial accounts of the war, often teeming with errors. Most of the writers have based their accounts on Mather, Hubbard, and Chuch, without attempting to check the accuracy of those sources. They have given free rein to all kinds of unsupported folklore and tradition. Usually they reveal a decided bias either for or against the Indians. Nevertheless, the secondary accounts should not be ignored completely. If selected with care, and wisely used, they serve to check our own conclusions and round out the facts which have been derived from primary sources."

We think maybe he neglected to apply his own advice. (A)

16. Love, W. DeLoss. Samson Occom and the Christian Indians of New England. Boston: Pilgrin Press, 1899. 379 p. index. maps. photos. appendix.

    Samson Occom, 1723-1796, was a Mohegan who was ordained a Presbyterian minister. He was instrumental in establishing the communities of Stockbridge and Brotherton. Love tells of Orcutt's partnership with Wheelock, and of their plans for a Christian school for Indians to be in Connecticut, which later became Dartmouth College. (A)

17. Russell, Howard S. Indian New England Before the Mayflower. Hanover, NH: Univ. Press of New England, 1980. 284 p. index. biblio. maps. photos. illus. appendix.

Russell is primarily an agronomist and has been a member of the Massachusetts Farm Bureau. Thus he emphasizes Indian agricultural techniques and plant uses. His descriptions of pre-contact and early contact Indian life are generally sound but not profound, making it useful for introductory and general use, but inadequate for advanced research about New England Indian life. A useful appendix gives names and general uses of a variety of plants. The pen-and-ink drawings are illuminating.

18. Siegel, Beatrice. Fur Trappers and Traders: The Indians, The Pilgrims and the Beaver. New York: Walker & Co., 1981. illus. William Sauts Bock (Lenape) 64 p. index. notes. biblio. map.

The author explains the fur trade in early New England, the Pilgrims' role in it, and about the strong -- sometimes literally cut-throat -- competition. (J, Y)

19. Wilbur, C. Keith. The New England Indians. Chester, CT: Globe Pequot Press, 1978. 108 p. index. biblio. map. illus.

A very comprehensive book from an archaeological point of view of the archaic period and early historic time. The author mistakenly declares that after King Philip's War, the Algonkians "fragmented and dissolved," thereby limiting the book's use for the later periods. It offers a general overview rather than description of specific tribes. It is illustrated with line drawings. (Y, A) (Reference resource)

20. Axtell, James, editor. The Indian Peoples of Eastern America: A Documentary History of the Sexes. New York: Oxford Univ. Press, 1981. 233 p. biblio. map.

    The author organizes information about "The life cycle of the Indians of Eastern North America," using primary sources, with excerpts from writings done at time of first contact on topics such as "Birth," "Coming of Age," "Heaven and Earth," and "Death". Sources are listed in the table of contents, suggested reading in the back. (A) (Reference)

21. Axtell, James. Native American Peoples of the East. (American People Series) Pendulum Press, 1973. 126 p.

    This is part of the American People series, similar to "Indian Peoples of Eastern America," but this one is for high school level. An excerpt from the introduction reads: Founded on the belief that the study of history in the schools and junior levels of college generally begins at the wrong end...the conclusions of other historians as filtered through the pen of the textbook writer -- and not with the primary sources of the past....'The American People' is an attempt to provide representative selections from primary sources...annotations and introductory material...to identify sources, their authors, and the circumstances in which they were written.... The historical accounts by no means agree, and our task, as historians, is to put away our stereotypes of both Indians and Whites and to find out why. (Y, A)

22. Bales, Carol. Kevin Cloud, Chippewa Boy in the City. Reilly & Lee, 1972. color photos, glossary

    This is a picture book about an urban Indian boy and his family. Good photos of both his home in Chicago, and a reservation, of everyday clothing and regalia. The narrative is purported to be in Kevin's own words, although it seems artificial. As most of the Native Americans in our area are urban Indians, this is a good introduction to contemporary urban Indians for young people. (E, J, Y)

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23. Barbour, Philip L. Pocahontas and Her World: A Chronicle of America's First Settlement In Which is Related the Story of the Indians and the Englishmen -- Particularly Captain John Smith, Captain Samuel Argall, and Master John Rolfe. Boston: Houghton Mifflin, 1970. 320 p. index. biblio. illus. map. notes. appendices.

    Quoting many primary sources, giving his own interpretations labeled clearly as such, consulting other experts on the subject -- both in America and England -- this is an excellent primer for adults interested in Jamestown, Powhatan, Pocahontas, et al. The Powhatan People are Algonquian, Eastern Woodland People, and the myths surrounding this time and place are equivalent to "Pilgrim and Indian" myths of New England. (A)

24. Cass, James. Ekahoton the Corngrower, Indians of the Eastern Woodlands. Canada: Royal Ontario Museum, 1983. 24 p. map. illus. photos.

    This book portrays Indian life in the woodlands of pre-contact, and European contact periods, up to and including the present. (J, Y)

25. Densmore, Frances. How Indians Use Wild Plants for Food, Medicine & Crafts. New York: Dover, repr. 1974. p. 279-397 a republishing.

    Although this book focuses on plant life within the Great Lakes region, much of the information, including plant life and uses, is similar to that of the New England area.

26. Fenton, William N., editor. Parker on the Iroquois; Writings of Arthur C. Parker. Syracuse, NY: Syracuse Univ. Press, 1968.

    Here we have a description of Iroquoian lifeways, customs and laws organized by Fenton from one of the foremost experts of his time, Arthur Parker, who was an anthropologist, a museum curator, and a Seneca Indian. (A) (Reference)

27. Glubok, Shirley. Art of the Woodland Indians. Macmillan, 1976. 48 p. photos.

    Black and white photos of beadwork and quillwork of

bags and clothing, carving of False-face masks and pipes, basketry, weaving. Included are explanations of traditional purposes, origins and symbolisms of many of the items discussed; among them the Iroquois False-face masks, and the Potawatomie underwater panther. (J, Y, A)

28. Grinde, Donald A. (Yamasee). The Iroquois and the Founding of the American Nation. San Francisco, CA: Indian Historian Press, 1977.

This explores the origins of our form of government. The author discourses on many possible influences on our nation's founders, including knowledge of ancient governments and ideals, prominent European and Colonial philosophers and authors of the period. Grinde states that probably the most profound influence on the colonists in the frontiers of this land was the very concrete and immediate influence of the Iroquois. Includes copy of Ben Franklin's Albany Plan of the Union, and the Constitution of the Five Nations. (A) (Teacher reference)

29. Harrington, M.R. The Indians of New Jersey: Dickon Among the Lenape. New Jersey: Rutgers Univ. Press, 1963 (orig. 1938).

Historical fiction. A lost colonial youth lives with the Lenape and learns their culture. This is well researched, although some of the characters are caricatured, especially the antagonists of the story. (Y)

30. Harrington, Mark. The Iroquois Trail: A Story of American Indian Life in Colonial Times (Dickon Among the Onandagas and Senecas). New Jersey: Rutgers U. Press, 1965.

A continuation of Dickon's adventures (see above), transferring Dickon to Iroquois country to find his kidnapped friend. This is a good example of historical fiction that is well researched and done so that the story supports the facts and becomes an aid to education. (Y)

31. Johnston, Basil (Ojibway). Ojibway Heritage. New York: Columbus Univ. Press, 1976.

Explanation of basic Ojibway world view, social structure, spirituality, symbolism, and legends. The author points out that, because they are Algonkians, many stories are similar to those of the Micmac, Abenaki, Blackfoot, and the Algonkian speaking peoples in the Connecticut area. "Ojibway stories are as broad and deep in meaning and mystery as are the tales of the Greeks...and just as difficult to understand as the parables in the Bible." Readers are expected to draw their own inferences and meanings according to their level of understanding. (Y, A)

32. Johnston, Basil. Tales the Elders Told. Toronto: Royal Ontario Museum, 1981. illus. Shirley Cheechoo.

    A retelling of some Ojibway legends for young people. (J, Y)

33. Kupperman, Karen O. Settling with the Indians: The Meeting of English and Indian Cultures in America, 1580-1640. Totowa, NJ: Rowman and Littlefield, 1980. 224 p. index. biblio.

    This is an account of the relations between early English colonists and Indians along the eastern seaboard. It places the relationships within a context that includes colonists' past experience and concerns about their mother country as well as the contradiction between their feelings of ethnocentrism and the fact of their dependence on Indians for survival. (A)

34. Logan, Adelphena (Onondaga). Memories of Sweet Grass. Washington, CT: American Indian Archaeological Institute, 1979.

    This is a book of craft work, and some reminiscences of an Onondaga woman. (Y, A)

35. Lyons, Oren (Onondaga). Dog Story. Holiday House, 1973.

    This is an autobiographical story of the author's boyhood with his dog on the reservation. It illustrates some of the experiences of a contemporary in our region. (J, Y)

36. Moeller, Roger W. Guide to Indian Artifacts of the Northeast. Blaine, WA: Hancock House Pub., 1984. 31 p. index. photos.

This is a concise book about some common artifacts found in the Eastern Woodland, their classifications by age and type, and their uses. It contains introductory information without professional jargon. (Y, A)

37. Molloy, Ann. Wampum. Hastings, 1977. 128 p. index. biblio. illus.

"The makers of shell beads along the northeastern shores were all Algonkian-speaking people... One group was made up of tribes in southern Connecticut and Rhode Island, principally the Pequot and the Narragansett...". "From their (Iroquois) raids to the south and east, their warriors brought back to the Longhouses the shining discs of shell strung on plant fibres.... They gave the beads the name oata in their own tongue...". Also gives story of Hiawatha and wampum, and of the wampum bird. It also has information about the Campbell factory, which was a non-Indian company that made wampum for a time. Very comprehensive. (Y, A)

38. Parker, Arthur C. (Seneca). The Indian How Book. New York: Dover Publ., 1927.

Information on crafts, customs, food, clothing, religion and recreations. Author speaks to the people of his day and their concerns, many of which would be considered invalid today, but most information about traditional culture is just as relevant now as it was then. (Y, A)

39. Parker, Arthur C. (Seneca). Skunny Wundy: Seneca Indian Tales. Chicago: Albert Whitman, 1970 (1926). illus.

Parker retells the tales of long ago that he heard from native storytellers when he was a boy. (J, Y)

40. Pratson, Frederick John. Land of the Four Direction: (A Portrait of Indian Life Today). Riverside, CT: Chatham Press (distributed by Viking), 1970. 131 p. photos.

This portrait includes the Passamaquoddies of Indian Township and Pleasant Point, Maine; the Maliseet of Tobique Reserve; and the Micmac of Big Cove and Indian Island, New Brunswick, Canada. The descriptions are

sometimes poignant as: p. 53 "In the dimness the everpresent television set beams a strange world where affluence, comfort, purpose and beauty are the norm and poverty is a documentary special." (Y, A)

41. Schoolcraft, Henry Rowe. Legends of the American Indians. New York: Crescent Books, 1980. 203 p. illus.

An illustrated storybook of some of Schoolcraft's collection with a 14 page introduction by Schoolcraft giving his observations and opinions, the former valuable and the latter sometimes questionable. Includes tales of Iagoo, Weendigo, Puck Wudj Ininee, and Manabozho (or Nanabush). (Y, A) (Teacher resource)

42. Siegel, Beatrice. Indians of the Woodland: Before and After the Pilgrims. New York: Walker & Co., 1972. illus.

The author gives us the definition of a "tribe". Then she tells of some Southern New England tribes -- the Narrangansett, Wampanoag, Pequot, and Mohegan; of some of the major sachems, Massasoit and Metacomet, Canonicus and Miantanomo and Cononchet, Sassacus, and Uncas. She explains something about Indian warfare (as opposed to European warfare), and the Pequot War. Contemporary situations and issues are also discussed. This is perhaps the best source on our area for children. It needs some supplement to be complete in detail about Connecticut's other tribes. (J, Y)

43. Snake, Sam (Ojibway). Coatsworth, Emerson and David (compilers) The Adventures of Nanabush: Ojibway Indian Stories. New York: Atheneum, 1980. 85 p. illus.

Sixteen folktales of Nanabush (sometimes called Manabozho) who is kind of like a superhero. Some of the stories are about Nanabush's schemes to catch dinner -- which sometimes backfire, from which he learns a lesson. Some of them are about his creations, many of which we still see today, including this earth, and turtles' shells. Still others are about Nanabush's adventures and travels. The colorful, stylistic illustrations of Frances Kagige (Ojibway) provide excellent settings for the expertly told traditional folktales. (E, J, Y)

44. Tamarin, Alfred. We Have Not Vanished. Chicago: Follett Publ., 1974. 160 p. photos.

About Eastern Woodland tribes including Micmac, and Penobscot this book focuses on Indians of northeast and southeast. It makes one aware of the many eastern tribal groups which have survived, although it does have a number of factual inaccuracies. (J, Y)

45. Tantaquidgeon, Gladys (Mohegan). Folk Medicine of the Delaware and Related Algonkian Indians. Harrisburg, PA: Penn. Historical and Museum Commission, 1977 (1972). 145 p.

The author compares the folk medicine of the Mohegans with the beliefs and practices of the Delaware peoples. She tells of the beliefs regarding dreams, witchcraft, and other aspects of folk medicine as well as discussing the herbal medicines. (A)

46. Trigger, Bruce G., editor. Handbook of North American Indians: Vol. 15.: The Northeast. Washington, DC: Smithsonian Institution, 1978. 924 p.

Includes a prehistoric overview plus discussion of history and cultures of tribes in three geographical-cultural regions: Coastal; Saint Lawrence Lowlands; and Great Lakes-Riverine. Extensive coverage of Iroquois in Saint Lawrence Lowlands region. New England groups included in Coastal region. Chapters on languages of New England groups and coastal prehistory. Separate chapters on Beothuk, Micmac, Maliseet-Passamaquoddy, Eastern Abenaki, Western Abenaki, Narragansett, and Mahican. Connecticut groups included in two chapters on Indians of Southern New England (both early and late periods). Written by anthropologists and historians without professional jargon, suitable for a general adult audience. (A) (Reference)

47. Viereck, Phillip. The New Land: Discovery, Exploration, and Early Settlement of Northeastern United States, From the Earliest Voyages to 1621, Told in the Words of the Explorers Themselves. New York: John Day Co., 1967. 244 p. index. maps. biblio. marginal notes. illus. photocopies.

Viereck compiles, organizes, notates and provides "running commentary" on quite a comprehensive

collection of previously published journals, logbooks, letters and accounts written by explorers, as well as maps drafted by navigators and cartographers of the time. Some "editorial bridging," and marginal notes that demonstrate what these early contact eyewitnesses saw, how they felt about what they saw, and what they themselves did broaden the perspectives of the primary sources authors and explain some of the obscure terms used. Expert sources drawn on for this book were Peter Martyr, Richard Hakluyt, and Samuel Purchas. Primary sources are the basis for the book and some of those used and quoted from are: Champlain, Hudson, Argall, John Smith, Dermer, Verrazano, and Weymouth. (J, Y, A)

48. Aliki. Corn is Maize: The Gift of the Indians. New York: Thomas Y. Crowell, 1976. 33 p. illus.

    Here is a picture-book history of corn from the first archaeological finds and the theory of how cultivation evolved from wild grasses to today's uses. Aliki illustrates some varieties of corn, methods of preparation, and some regional dishes. (E, J)

49. America's Fascinating Indian Heritage: The First Americans -- Their Customs, Art, History, and How They Lived. New York: Reader's Digest Assoc., 1978. 415 p. index. photos. maps. In the introduction it says: "Although we tend to think of Indians as a single people, they were, in fact, as diverse as the nationals of Europe."

    A chapter on the northeast and on contemporary Indians is included plus an article on the Walum Olum; and sections on the Delaware, and the Iroquois. There are discourses on wampum, False Faces and Husk Faces and Woodland use of the Sacred Pipe. The chapter on contemporary Indians includes information on the National Congress of American Indians, the National Indian Youth Council, Indians of All Tribes; and the American Indian Movement.

50. Armstrong, Virginia. I Have Spoken: American History Through the Voices of the Indians. Swallow Press, c. 1971. 206 p. index. biblio. source notes.

    Anthology of Indian oratory in chronological order, from 17th to 20th century. Includes experts from the orations and/or writings of Powhatan, Miantannomoh (Narragansett), Opecanough, Connonchet (Narragansett), Tammany (Delaware), Big Mouth (Onandaga), Dekanawida, Canassatego (Six Nations), Handsome Lake, Ely Parker, 1961 Declaration of Indian Purpose, and Vine Deloria, Jr. (Y, A) (Reference)

51. Axtell, James. The European & the Indians -- Essays in the Ethnohistory of Colonial North America. New York: Oxford Univ. Press, 1981.

A scholarly approach, carefully researched, brings an important consciousness and perspective to Indian-European relations. There is an interesting chapter on who invented scalping. (A)

52. Baylor, Byrd and Peter Parnall. The Other Way to Listen. New York: Charles Scribner's Sons, 1978. Illus.

"Sometimes EVERYTHING BEING RIGHT makes a kind of sound." Written in poetic style, this picture book for all ages is about communing with nature. An old man and a youth spend time together enjoying the harmonies of creation. Though not about Indians or by Indians, this book is about a concept that Indians can identify with. (J, Y)

53. Bee, Robert. The Politics of American Indian Policy. Cambridge, MA: Schenkman, 1982. biblio.

Dr. Bee describes how modern federal Indian policy is made and the impact of tribes' actions on the policymaking process. He focuses on the legislative and budgetary processes affecting Indian affairs and includes a case study of one tribe's relations with Washington, D.C., and the efforts of tribal leaders to "get something for the people." There is some discussion of New England Indian land claims and efforts to gain federal recognition of tribes. This is a good source book for teachers wishing to understand how both tribal and federal government operate. (A) (Reference)

54. Berkhofer, Robert F., Jr. The White Man's Indian: Images of the American Indian From Columbus to the Present. New York: Alfred A. Knopf, 1978. 261 p. notes. index.

A survey of the images non-Indians have created of Native Americans from the time of the 15th century European explorers to the 1970s. An important aspect is the use of the generic term and depiction of "Indians" rather than individuals from tribes as distinct as, for example, the European French from the German cultures, and the effects this depiction has had on governmental policies toward Indians. The author further writes of the portrayal of "Indians" in anthropology, art, literature, and popular culture, and "religious" groups. (A) (Teacher resource)

Billard, Jules B., editor
(see "World of the American Indian")

55. Brown, Joseph Epes. Spiritual Legacy of the American Indian. New York: Crossroad, 1984 (1964). 135 p. notes. map.

Brown is here concerned with how Native American spiritual traditions fit in with the beliefs of other major world religions, through some anthropological and historical perspectives. He explains Indian views of time as cyclical and rhythmic, as contrasted to the European linear "progressive" view; also Indian concepts of interrelationships of all things. Three pages specifically on the Eastern Woodlands sketch the Ojibway Midewewin, Pan-Indian intertribal exchange, Iroquois "Orenda" (which concept Brown states is widespread across Indian cultures), the False Face Society, and mentions the Iroquois Life Bringer. In a section called "The Primal Foundations" Brown presents some basics he feels are common to most American Indians as well as other primal religions. (A)

56. Culin, Stewart. Games of the North American Indians. New York: Dover, 1975.

Comprehensive. Culin classifies games of indigenous people throughout North America, touching upon religious and ceremonial significances, and why certain games are played and when. (A)

57. Curtis, Natalie. The Indian's Book. New York: Dover Publi., c.1950 (1907). 584 p. index. appendix. photos.

An anthology of songs and their backgrounds in English and tribal languages. The first chapter is of the Wabanaki; including Penobscot, Passamaquoddy, and Maliseet songs. Each song has an introduction by the Indian contributor. Songs are classified as Dance Songs, War Songs, Love Songs, Lullabies, Greeting Songs, Medicine Songs, and songs of various societies. (A) (Teacher resource)

58. Deloria, Vine Jr. (Sioux). Custer Died For Your Sins: An Indian Manifesto. Macmillan; 1969. 279 p.

Deloria discusses with sharp wit contemporary Native American life. He interprets some recent federal

Indian policy and also notes that the institutions, policies, and people who try to "help" by interfering have mostly failed. Deloria calls for unity of effort between reservation and non-reservation Indians. He confronts and challenges many popular non-Indian "liberal" stances, while demonstrating some political positions of his own. This is the prototype for some of his more recent books, and offers a good overview of general contemporary issues. (A)

59. Deloria, Vine Jr. (Sioux). The Indian Affair. New York: Friendship Pr., 1974.

A history of U.S. and church policies toward Indians and their effect on tribal policies. An overview that helps to gain perspective and understanding of current positions. He offers a chapter of suggestions on, "What can we do to help?" (A)

60. Dockstader, Frederick J. (Oneida). Great North American Indians: Profiles in Life and Leadership. New York: Van Norstrand Reinhold, 1977. 386 p. index. biblio. photos. illus. indexes by tribe and chronology.

This is an excellent compilation of 300 short biographies of notable Indian people from 1600 on. The author included only those who were no longer living, to avoid difficulties of trying to choose between contemporaries. Dockstader gives native names and meanings, family data and a comprehensive range of backgrounds, origins, time periods, and personalities. (Y, A) (Reference)

61. Dorian, Edith. Hokahey! American Indians Then and Now. New York: McGraw-Hill, 1957. 112 p. index. biblio. illus.

"When we look back, we know why an outspoken frontier army officer said that 'civilization approached the Indian with the Bible in one hand, a paper treaty in the other, a bludgeon up her sleeve, and a barrel of whiskey in her wagon.'" Pages 14-27 about the Eastern Woodlands. The last chapter praises John Collier and the Indian Reorganization Act and asks for support to discourage the Termination Bill (see copyright date) and reminds us that, "...happiness, success, and contentment in a strange new life will depend on you and me, their fellow citizens and new neighbors. This

time we will not be able to sit comfortably back and blame mistakes on our ancestors. Any mistakes will be our mistakes." (J, Y)

62. Eastman, Charles (Sioux). Indian Boyhood.

This is an autobiography of a famous Sioux man, born in the mid 1800s. This book is of his youth till age 15, living the traditional way. (Y)

63. Eastman, Charles (Sioux). From the Deep Woods to Civilization. Little, Brown & Co., 1916. index. photos.

A continuation, this autobiography picks up at age 15 when he was reunited with his father and taken into a Christian boarding school. He looked at life from both sides; tried to help bridge the gap between Indians and Europeans, was in the middle, and ended choosing the Indian way alone in the mountains. His experiences, his view of his father's capture, the boarding school, the Massacre Wounded Knee (where he attended as a doctor), his attempts, through education to help Indians and non-Indians to live in harmony, his involvement with the Boy Scouts, and his writing about his life and people provide important insights into Indian and Euro-American cultures and relationships.

64. Eastman, Charles (Sioux). Soul of the Indian: An Interpretation. New York: Houghton Mifflin, 1911. 171 p.

Eastman explains Indian spirituality to non-Indians. He also discusses how values and ideas are passed on to a new generation. It has been reprinted a few times, most later editions leaving out the very important last passage, quoted here: "Such are the beliefs in which I was reared -- the secret ideals which have nourished in the American Indian a unique character among the peoples of the earth. Its simplicity, its reverence, its bravery and uprightness must be left to make their own appeal to the American of today, who is the inheritor of our homes, our names, and our traditions. Since there is nothing left us but remembrance, at least let that remembrance be just!" (Y, A)

65. Hodge, Frederick W., ed. Handbook of American Indians North of Mexico. St. Clair Shores, MI: Scholarly Pr., 1971 (1910). 2 vol. cross references.

Set up like an encyclopedia, this book gives brief descriptions of a comprehensive number of groups, their origins, linguistic information, and references to authoritative sources. "First published by Gov't. Printing Office, reissued by Smithsonian in 1912, and reprinted in 1971. 1971 reprint covers all tribes, origins and derivations of tribal names; cross references to synonyms; all settlements and tribal subdivisions mentioned in historical sources - and from oral tradition." (taken from review by B.S. Wynar) (Reference)

66. Hofsinde, Robert. The Indian's Secret World. New York: Wm. Morrow, 1955. 96 p. illus.

Hofsinde here wrote a series of short stories that demonstrate some aspects of life in various regions of North America. It includes a chapter about a boy who enters the False Face Society of the Seneca, demonstrating the procedures, purposes, and symbolisms for young people. Woven into the book is information about quill decoration, a Cheyenne naming ceremony, the Medicine Pipe, and picture writing. (J, Y)

67. Hofsinde, Robert. Indians at Home. New York: Wm. Morrow, 1964. 96 p. index. illus. map.

Chapters on "The Algonquian Wigwam" and "The Iroquian Longhouse" as well as discourse on how modern Indian housing has changed in different areas. (note copyright date) (J, Y)

68. Jennings, Francis. The Invasion of America: Indians, Colonialism, and the Cant of Conquest. New York: W.W. Norton & Co. Inc., 1975. 369 p. illus. maps. colonial prints. biblio. index.

An account of European colonial encounter with Indians, written from a perspective mostly sympathetic to the Indians and critical of the European expansionist mentality. Chronological account begins with European ideology of colonial expansion, moves to the effects of European disease on Indian populations and the escalating disasters of attempts to colonize Indian lands. Focus on the Indian-European relations in Connecticut begins in Chapter 12, with extensive discussion of the massacre of the Pequots in following

chapters. Account ends with the end of King Philip's (Metacom's) War in the late 1670s. (A)

69. Josephy, Alvin M. Jr. Now that the Buffalo's Gone: A Study of Today's American Indians. New York: Knopf, c. 1982. 300 p. biblio. index.

A sampling of tribes is presented with a concise history and an in-depth look at contemporary problems and effects of recent actions. Analysis of several contemporary issues, including water rights, spiritual integrity, and tribal sovereignty. Contains a chapter on the Puritan's conquest of the Pequots and a photo of Chief Piper of the Paugussets. (Y, A)

70. Kimbal, Yeffe (Osage) and Jean Anderson. The Art of American Indian Cooking. New York: Doubleday, 1965.

The last section is on foods of "The woodsman of the East." The introduction mentions the Narragansett and Penobscot; most about the Iroquois. Dishes of eel, oyster, clam, sunflower, tomato, squash, hazelnut, fish, Boston baked beans, corn, potatoes, cranberry, maple, and plum are included. (A)

71. Lagerquist, Sybil. Philip Johnston and the Navajo Code Talkers. Billings, MT: Council for Indian Education, 1975. 31 p. photos.

Philip Johnston is the son of missionaries to the Navajos, who spent many early years on a reservation where he learned to speak fluent Navajo. During World War II he started and headed up the Navajo Code Talkers. Lagerquist explains how the code works, generally, and mentions the 1969 reunion where a bronze medallion was presented by President Nixon. This unique and important service was a benefit to us all. (J, Y)

72. Leitch, Barbara. A Concise Dictionary of Indian Tribes of North America. Algouac, MI: Reference Publ., 1979. 646 p. maps. illus. subject index.

Introduction by Vine Deloria, Jr. says it's concise, accurate, and a good overview. It lists 281 North American Indian tribes alphabetically, gives location,

structures, religions, 1970 census information, etc. (Y, A) (Reference)

73. Linton, Ralph. We Gather Together. circa 1940.

Linton was a Sterling Fellow at Yale and this work is a product of research on the origins and variations of Thanksgiving celebrations throughout the world and time. He doubted that the idea for our Thanksgiving came from the Puritans because their culture generally didn't allow levity or party-like celebrations, being instead rather Calvinistic in their outlook (we are here to toil and suffer). It includes a very thoroughly done chapter on Squanto with many little known facts, such as his baptism in Spain into Catholicism, and his second kidnapping from New England to England. This book is out of print at time of this writing, but is available at some libraries. (A) (Teacher resource) (Reference)

74. McLuhan, T.C. Touch the Earth: A Self-Portrait of Indian Existence. New York: Touchstone (Simon & Schuster), 1971. 185 p. photos by Edw. Curtis, biblio.

This is an anthology of Indian oratory similar to "I have spoken" (see Armstrong, Virginia). It has many Edward Curtis photographs among the quotations, which make it appear to be somewhat easier reading than Armstrong's. (Y, A)

75. Marriott, Alice and Carol Rachlin. American Epic: The Story of the American Indian. New York: Putnam's Sons, 1969. 254 p. index. biblio.

A history of the North American Indian from origins to 1960s, this book gives us a general overview that touches on various features of Indian culture in the Connecticut area; discusses Connecticut Mohegan Gladys Tantaquidgeon's work with Frank Speck. (Y, A)

76. Minor, Marz and Nono Minor. The American Indian Craft Book. Nebraska: University of Nebraska Press, 1972. 416 p. index. illus.

A comprehensive treatment of craftwork within the context of various cultural uses and varieties, from

beadwork to hairstyles. It provides much cultural information about various tribes as well as instructions on how to do many crafts. (Y, A)

77. Momaday, N. Scott (Kiowa). House Made of Dawn. c. 1969.

A novel about a young Indian man's search for self in the modern Indian and non-Indian environments. A Pulitzer Prize winner.

78. Neihardt, John. Black Elk Speaks. New York: Simon & Schuster, 1972 (1932). illus. by Standing Bear.

A classic narrative of an Oglala Sioux shaman or holy man. Neihardt combines an historical, chronological view of events on the high plains from the 1860s to the turn of the century with a philosophy that gave order to the Indian's experiences and universe. Black Elk's powerful vision is described, as well as and other Indians' accounts of battles with the U.S. Cavalry, including Little Big Horn and Wounded Knee. Although the book is about the culture of the Plains, it gives us insights into a general world view shared by many Native Americans today. (A)

79. Pine, Tillie S. The Indians Knew. New York: Scholastic Book Service, 1957. 32 p. illus.

This is part of a series about the technologies of various cultures. Each section has three parts: 1) The Indians knew... 2) Today we... 3) You can.... Each item of technology illustrates a simple scientific principle, e.g., the use of a feather shaft to stabilize the flight of an arrow and the "tail fins" that stabilize the flight of airplanes. The drying of food is illustrated as well as sound conduction through the ground or through wood or other conductors. (E, J, Y)

80. Poatgieter, Hermina. Indian Legacy: Native American Influences on World Life and Culture. New York: Julian Messner, 1981. New York: Simon & Schuster, 1982. 191 p. index. biblio. maps.

Topics covered include government, ecology, trails, foods, medicines, tobacco, cotton, inventions, recreation, words, and more. The author concludes,

"But the recognition of mankind's debt to the Indian is still far from complete. Few people realize that, in the United States especially, an enormous part of our life is Indian. We eat Indian foods every day, wear clothes made of Indian cotton, ride on tires made of Indian rubber along highways that follow Indian trails, smoke Indian tobacco, use Indian inventions, enjoy Indian arts and recreations, benefit from Indian medicines, follow Indian democratic traditions, live in cities located on Indian village sites, in states with Indian names. Indians are not figures of the past, who stood in the way of the white man's progress. They played a great part in making that progress possible. American Indians are an indestructible part of the past and a living part of the present. Their part in the future can be no less." (Y, A)

Reader's Digest Guide to America's Fascinating Indian Heritage (see America's Fascinating Indian Heritage item no. 49)

81. Sanders, Thomas E. (Nippawanock - Cherokee) and Walter W. Peek, (Metacomet) (Narrangansett/Wampanoag). Literature of the American Indian. Glencoe Press (Collier/Macmillan), 1973. 534 p. index.

Written by Princess Red Wing's son, Walter Peek, and his blood brother, this book talks about spirituality, religion, world view in the introduction and foreword, and then contains various passages of oratory, and songs as well as the written word. Includes excerpts from Ohiyesa's "Soul of the Indian", as well as selections from Momaday, Simon Ortiz, Clyde Warrior, Princess Red Wing, with classics from past generations such as Crazy Horse, Pontiac, etc. An introduction precedes each section. 114 selections including the epic of Dekanawida and the test of the Law of the Great Peace of the Longhouse, both Iroquoian. (A) (Teacher resource)

82. Tomkins, William. Indian Sign Language. New York: Dover, 1969. 108 p. illus

How to do some basic sign language and pictography. Dictionary format with sketches. Sign language is

considered to be from the Plains area though also thought of as rather universally used for intertribal communications. Pictography is considered to be from the Ojibway and was used by the Midewewin. This book was written with the Boy Scouts in mind and gives ideas about using the knowledge of signs and pictographs in Boy Scout activities. (J, Y, A)

83. World of the American Indian. Nat'l. Geographic Soc., 1974. 399 p. illus. map. supplement.

This book attempts to cover the period from 25,000 B.C. to the 1970s. It has many excellent photographs. It has some of the same contributors and materials that the Reader's Digest book has. The format makes it easy to find material on specific topics. To cover a broad span requires that only a very general overview be given in one volume, so that there is not much relevant to the immediate concerns of our area. There is much that is interesting that makes it worth looking at. (Y, A) (Reference)

84. How Beaver Stole Fire. 1972, 12 min. Dist.: University of Illinois Film Center, 1325 South Oak St., Champaign, IL 61820

    This is a version of a North American legend of how Animal People worked together to capture fire from the Sky People. (E, J)

85. Mohawk Basket Making: A Cultural Profile. 1979, 28 min. Dist.: Image Film

    A tribute to and exploration of the survival of the traditional art of basketmaking, this film provides an excellent contrast between the past and the present while allowing the audience a personal view of the life of Mohawk basketmaker, Mary Adams. (Y, A)

86. More Than Bows and Arrows. 1977, 58 min. 2-reel film. Teacher's guide. Dist: Cinema Associates, 3000 First Ave., Seattle, WA 98121

    Produced by a Native American company, narrated by N. Scott Momaday this film exhibits some archaeological, finds and demonstrates the historical development of Native American culture from prehistoric to present. It shows us some of the impact of Native American culture on, and its contributions to the rest of the world. (Y, A)

87. My Father Calls Me Son. 1975, 29 min. Dist.: PBS Video, 475 L'Enfant Plaza, S.W. Washington, DC 20024

    A documentary that examines the problems of discrimination and assimilation of Indian people. Up-to-date analysis of treatment of Indian people in the white world.

88. People of the First Light. Video tape; 1979; series of 7 tapes, each 28 min. Teacher's guide. Dist.: Native American Broadcasting Consortium; P.O. Box 83111; Lincoln, NE 68501

    About Native Americans of Southern New England; this

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video focuses on contemporary life and the survival of tribal traditions. Appearing in the videos are Indians from the Mashpee Wampanoag, Gay Head Wampanoag, Narragansett tribes and from the Boston, Connecticut, and Southern New England areas. (Y, A)

AUDIOVISUAL SOURCES

89. American Indian Archaeological Institute
P.O. Box 260
Washington, CT 06793

90. Audiovisual Museum and Library
Tekawennake
P.O. Box 1506
184 Mohawk St.
Brantford, Ontario, Canada

91. Indian Arts and Crafts Board films
Modern Talking Pictures
2323 New Hyde Park
NY 11040

92. National Geographic Society
Washington, DC 20036

93. Native American Indian Films, Inc.
177 Nepean St. Suite 201
Ottawa, Ontario, Canada, K2P 0B4

CONNECTICUT TRIBES

94. Mohegan Nation
Tribal Historian
100 Benton St., Apt. 301
Hartford, CT 06114

95. Golden Hill Paugussett Nation
Tribal Historian
Golden Hill Paugussett Reservation
427 Shelton Rd.
Trumbull, CT 06611

96. Mashantucket Pequot Nation
Tribal Historian
Tribal Office
P.O. Box 160
Ledyard, CT 06339

97. Paucatuck Pequot Nation
Tribal Historian
Paucatuck Pequot Reservation
939 Lantern Hill Rd.
Ledyard, CT 06339

98. Schaghticoke Nation
Tribal Historian
Schaghticoke Reservation
P.O. Box 67
Kent, CT 06757

CONNECTICUT MUSEUMS

99. American Indian Archaeological Institute
P.O. Box 260
Curtis Road
Washington, CT 06793
Telephone: 203-868-0518

100. Somers Mountain Indian Museum
Turnpike Road
Somers, CT 06071
Telephone: 203-749-4129

101. Tantaquidgeon Indian Museum
1819 Norwich-New London Turnpike (Rte. 32)
Uncasville, CT 06382
Telephone: 203-848-9145

CONNECTICUT STATE

102. Connecticut Indian Affairs Council
c/o Department of Environmental Protection
165 Capitol Ave., Room 249
Hartford, CT 06106

103. Connecticut Environmental Protection Indian Affairs Coordinator
Ed Sarabia
c/o Department of Environmental Protection
165 Capitol Ave., Room 249
Hartford, CT 06106
Telephone: 203-566-5191

104. Apes, William (Pequot). A Son of the Forest: The Experience of William Apes, A Native of the Forest. New York: William Apes, 1831. 241 p.

This is the autobiography of William Apes, who was a Pequot minister, a soldier in the War of 1812, and a reformer who helped the Mashpees in the 1830s. Apes presents his ideas of the origins and history of Native Americans. Much of the book is "theologically oriented" and follows the literary style of the early 19th century. (Y, A)

Axtell, James.

1. The Indian Peoples of Eastern America: A Documentary History of the Sexes. (See Eastern Woodlands section.)

2. Native American Peoples of the East. (See Eastern Woodlands section.)

105. Copway, George (Ojibway). The Traditional History and Characteristic Sketches of the Ojibway Nation. c. 1851. 266 p.

(see Indian Life and History) (Y, A)

106. Copway, George (Ojibway). Indian Life and History. AMS Press, 1978 (repr. of 1860 edition of repr. of 1851 edition).

These two books by George Copway are identical except for title. Copway relates the traditional knowledge of the elders of the history of the Ojibway nation; its origins migrations, bands and allies, separations; and history of its relations with surrounding peoples, including the Sioux, Iroquois, and Huron. He relates some key legends, tells of some of the sports, describes the language, and illustrates some pictographs. He discusses government, religion, and the missions. He puts forth his views on the Indians' situation and proposes his idea of solutions to improve prospects for the future. (Y, A)

107. Gookin, Daniel. Historical Collections of the Indians of New England. New York: Arno Pr. (N.Y. Times), 1972 (repr. 1792). 89 p. (Part of a collection called the Research Library of Colonial Americana; which includes Benjamin Trumbull's Complete History of Connecticut [to 1818]).

Daniel Gookin worked with John Eliot in ministering to the New England Indians. This writing gives account of his knowledge and experiences as a Christian friend among the Indians "propagating the Gospel" in the mid to late 1600s. It provides to readers of our day a fuller perspective on the people and events of his time than is popularly presented in our simplified history texts. (See also the next entry.) (A)

108. Gookin, Daniel. An Historical Account of the Doings and Sufferings of the Christian Indians in New England, In the Years 1675, 1676, 1677. New York: Arno Pr. (N.Y. Times), 1972. 534 p. notes.

This book and the previous one together give an important account of some elements of New England society and the history of the period surrounding King Phillip's War. It's a perspective that is usually ignored by popular historians in oversimplified explanations of people and their actions. As he describes situations and events concerning people that he knew, one becomes aware of the stereotyping that began here and the purposes it served; how, in this time, all English became "good guys" and all "Indians" became "bad guys," of "Injun lovers" and their unpopularity, and of the total alienation of the Christian "Praying Indians." Gookin concludes:

> "...Waban, you know all Indians are not good;... so't is with Englishmen; all are not good, but some are bad,... and this we must expect, while we are in this world; therefore let us be patient and quiet, and leave this case to God..." (to judge). (A)

109. Heckewelder, John. History, Manners, and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighboring States. Ayer Co., 1971 Repr. of 1819.

Rev. Heckewelder, 1743-1823, was a Moravian missionary who worked among the Delaware. It is said that

Heckwelder's works in print are the most complete information we have about the Lenni Lenape of this time. (A) (Teacher resource)

110. Heckewelder, John. Narrative of the Mission of the United Brethren Among the Delaware and Mohegan Indians. (First American Frontier Series) Ayer Co., repr. of 1820 ed.

The English were not the first European group to establish settlements in the new land. There were also other European groups settling the east coast concurrently. The United Brethren, also known as Moravians, were a Christian missionary group originating from Moravia, at one time part of Austria. They later headquartered in Pennsylvania among the Pennsylvania Deutch speaking communities, where they are yet. Heckewelder shares a wealth of information gained from his experiences in the early frontiers. (A)

111. Townshend, Charles Hervey. The Quinnipiac Indians and Their Reservation. New Haven, CT: Tuttle, Morehouse & Taylor, 1900. 79 p. map. photocopies.

Written by a descendent of the English family that moved onto the reservation, this book tells where the tribal burying ground, the main village, the look out point were located with the trails that the Pequots and Mohawks used. It shows a photocopy of the document that establishes the Quinnipiac Reservation as the first Indian reservation in the country, begun after the Pequot War and the founding of the English settlement of New Haven in 1638. The treaty was with Theophilus Eaton and John Davenport, et al. (A)

Viereck, Phillip. The New Land: Discovery, Exploration, and Early Settlement of Northeastern United States, From the Earliest Voyages to 1621, Told in the Words of the Explorers Themselves. (See Eastern Woodland section.)

112. Williams, Roger. A Key into the Language of America. Orig. 1643.

Not unlike a Berlitz foreign language book; it contains basic language and "observations" of the Native Americans in the area known by him at that time, which was principally the Narragansett.

Williams noticed that the groups surrounding them spoke dialects of the same language. He'd only heard of a different group of Native Americans living about 300-400 miles west [the Iroquois]. With much discourse on relationships with God as regards to Christianity; Williams observed that the behavior of many Indians was closer to Christian ideals than the behavior of many English who had been baptised. He hoped the Native Americans would be converted, but felt that God would work in His own way in His own time with a very dear people, which would allow them to retain their individuality and own world view. (Y, A) (Reference)

113. Boston Indian Council. A Teacher Training Manual on Native Americans: The Wabanakis. 150 S. Huntington Ave., Jamaica Plains, MA, 1982. 67 p. map. illus. biblio.

Written with kindergarten through grade 5 as a target group, this booklet contains a variety of introductory material about the Indians indigenous to the Maine area, many of which are now living in our area. The booklet includes some good, basic introductory information and ideas for teacher use about the subject of Indians.

114. Council on Interracial Books for Children. Unlearning Indian Stereotypes: A Teaching Unit for Elementary Teachers and Children's Librarians. Write to the CIBC at: 1841 Broadway; New York, NY 10023

This is a packet of materials and sources to use in the classroom for examining, discussing and re-evaluating attitudes to and associations with American Indians.

115. Davids, Dorothy (Stockbridge-Munsee/Mohegan); Gudinas, Ruth. Student Activities and Teacher Materials for Use During the Thanksgiving Season. Madison, Wisc.: Madison Metropolitan Schools, c. 1979.

This is a packet of information about Thanksgiving to be used by teachers as a unit or to use in developing one's own activities. Helps to broaden one's knowledge and awareness from the mythical "Pilgrims and Indians at their 'First Thanksgiving'" to a more realistic and universally traditional thanks-giving. (A) (Teacher resource)

116. E.R.I.C. /CRESS
Elaine Roanhorse Benally, resource person
Box 3AP
New Mexico Univ.
Las Cruces, New Mexico

A clearing house for information on education, this one covers Indian education. It has many papers and

listings for many other materials available on the subject. Southern Connecticut State University has a collection on microfiche, as does UConn at Storrs, and there is a collection in Bridgeport. Copies can be obtained by photocopying at the libraries, or writing to the publisher listed. These are for educators and can be used in many ways, some as guides, some as models, and some as background information.

117. Boston Indian Council. A Semi-Annotated Bibliography: The Wabanakis. 150 S. Huntington Ave., Jamaica Plains, MA, 1982. 51 p.

This bibliography's focus is on the Wabanaki Confederacy, indigenous to the area in and around Maine. Its choice of material roughly parallels ours. It has a good section of periodicals and places to visit which broadens the ones we give. Some items are listed here which are also germaine to a study of Connecticut Indians 1) because many Indians presently living in Connecticut are Wabanaki, and 2) the Wabanaki are of Algonquin stock as are the Indians indigenous to this area. This is appropriate to a study of "New England" history.

118. Brumble, H. David, III. An Annotated Bilbiography of American Indian and Eskimo Autobiographies. Lincoln: U. of Nebraska Press, 1981.

A listing of 577 autobiographical writings by Indians and Eskimos from the 17th century to the late 20th century, Brumble includes full-length narratives, short articles, and statements located in anthropological reports. The author provides a description and analysis of each entry and indicates paperback availability and suitability for high school readers. A tribal index (including those of Connecticut) is particularly useful.

119. Byler, Mary Gloyne (Eastern Cherokee). American Indian Authors For Young Readers: A Selected Bibliography. New York: Association of American Indian Affairs, 1973.

A select bibliography narrowed from over 600 candidates to a short list by Indian authors. Ms. Byler's foreword and introduction are concise and comprehensive, explaining her findings and conclusions.

This is valuable in helping us to become aware and more sensitive to the distortions about Indians that appear in the media created by uninformed non-Indians.

We share the point of view about including materials not ordinarily considered "for children" and concur when she says:

> "But in the oral tradition, those who have information share it with those who do not. In this spirit then, it is up to those who can read to embrace the oral tradition and share what they read with those who cannot. At this point in time it is the only way very young children will be able to learn what American Indians are saying and writing about themselves."

120. Haas, Marilyn L. Indians of North America: Methods and Sources for Library Research. Hamden, CT: Shoestring Press, c. 1983. 160 p.

The first part of this book covers library usage: subject headings and classification systems. The second part deals with search tools: indexes, microforms, on-line data bases, abstracts, government documents, archives and manuscripts, book catalogs, dictionaries, handbooks, and dissertations. The third part is an annotated bibliography of books on specific topics, most of them published since 1970, subject bibliographies and standard works that provide a first step into a topic, from agriculture to legal problems, religion, treaties, and urban Indians. The titles are limited to those which cover many North American groups, but there is an additional bibliography of individual tribes.

121. Hirschfelder, Arlene. American Indian Stereotypes in the World of Children: A Reader and Bibliography. Meruchen, NJ: Scarecrow Press, 1982.

Herein are reviews of great variety of books that include materials on Native Americans and essays about many aspects of literature and information about origins of some popular stereotypes. The book gives a good overview, some perspectives, and offers some specific discussion of materials, from the Golden Book Dictionary to Counting Rhymes.

122. Hirschfelder, Arlene. Annotated Bibliography of the Literature on American Indians Published in State Historical Society Publications: New England and Middle Atlantic States. Millwood, NY: Kraus Internat'l, 1982. 356 p. subject. name. nation. place indexes.

Hirschfelder maps out articles on Indians in journals and newsletters published by state historical societies in 11 New England and Mid-Atlantic states. Bulk of material concerns Northeast, but some on wider area. Includes Connecticut references up to 1979, using the Bulletin of the Connecticut Historical Society and Collections of the Connecticut Historical Society. 1,182 entries, each having descriptive annotation of approximately 130 words. Cross indexed under subject, person, place, title and Indian nation. The annotations are, in many instances, informative in themselves. Many of the items listed are primary sources and others are good secondary sources.

123. Hirschfelder, Arlene B., Mary Gloyne Byler, Michael A. Dorris. Guide to Research on North American Indians. Chicago: IL, 1983. 330 p. map. cross indexes.

This bibliography has 1,100 entries of books, articles, government documents and miscellaneous sources with 250-400 word descriptions. It includes subjects of archaeology, land tenure, federal and state relations, economics, urban life, religion, science, literature, philosophy, etc.

124. Jennings, Francis, gen. ed. Bibliographical Series for the Newberry Library Center for the History of the American Indian, 60 West Walton St., Chicago, IL, 60610. (See listings under individual author's names.)

125. Prucha, Francis Paul. A Bibliographical Guide to the History of Indian-White Relations in the United States. Chicago: University of Chicago Press, 1977. 454 p. index.

Available in paperback, this is a guide to literature on American Indians that lists 9,705 entries on such topics as: Indian policy; military relations; land; trade; missionaries; Indian education and health; tribal histories; Indians and Blacks; Indian slavery; and economic developments.

126. Prucha, Francis Paul. Indian-White Relations in the United States: A Bibliography of Works Published 1975-1980. Lincoln, NE: University of Nebraska Press, 1982. 179 p. index.

An update of Prucha's previous bibliography, this volume contains 3,400 additional titles. Both bibliographies list periodical material concerning current issues.

127. Robinson, Barbara. Native American Source Book. Concord Antiquarian Museum, 200 Lexington Rd., P.O. Box 146, Concord, MA 01742. c. 1984.

This is a bibliography primarily for the Massachusetts area that lists resource people, films, books, etc. for that area. Many of the listings are common to this area also. The majority of the books listed do not have annotations; however it has a section of listings of curriculum materials of interest to teachers.

128. Salisbury, Neal. The Indians of New England: A Critical Bibliography. Bloomington, IN: Indiana Univ. Press, 1982. 109 p.

This is part of the Newberry Library Center for the History of the American Indian. It lists 257 titles and a bibliographical essay. A select list of works recommended by Salisbury for a basic library is included.

129. Senungetuck, Vivian. Prepared Native American Bibliographical Materials on New England Tribes For New England Indian Task Force. Boston, MA: Boston U. Law School (material not available at time of entry).

130. Stensland, Anna Lee. Literature by and About the American Indian: An Annotated Bibliography. Urbana, IL: National Council of Teachers of English, 1979. 382 p. indexes.

This book is a really ambitious attempt to cover literature from all angles, for all of North America. Stensland and Anne M. Faddum have a biography section of Indian authors; a teacher's aids section for collecting and organizing curriculum materials and

resources; a bibliographic essay which notes its references; a directory of publishers; an author and title index; and the main bibliography, which is divided by type of material (fiction, myth, biography, history, traditional life, modern life, and the arts), which is then divided by reading level. The selection of books is very broad, and as the author herself states, "Some books seem to present a one-sided or degrading picture of the Indian, and we felt a bit uncomfortable about including them...in an effort to determine which books offer accurate portrayals of Indian life, we have depended on reviews (by Indian scholars and Indian organizations)." The result of this dependence, necessary for a work of this magnitude, is a compromise of consistent evaluations, i.e., some material slipped by which lowered their selection standards considerably without it being noted. e.g., One of the main sources is "About Indians", which was a bibliography done by "Canadian University students, among them Indians" who didn't annotate all the books. The book has much usefulness in acquainting one with the field. One would be wise to check the appropriateness and value of specific items with other experts.

131. Tooker, Elizabeth. The Indians of the Northeast: A Critical Bibliography. Bloomington, IN: Indiana University Press, 1978.

Part of the Newberry Library Center for the History of the American Indian series. Lists 270 titles.

132. Weatherford, Elizabeth. Native Americans on Film and Video. New York: Museum of the American Indian, 1981. 151 p. index. biblio.

This is an annotated list of about 400 films and videotapes about American Indians. Most of the items discussed are of adult interest, though some are for general audiences.

133. Baker, Betty. Little Runner of the Longhouse. New York: Harper-Row, c. 1962.

A beginning reader about some Indians in an activity that, to those unfamiliar with it, resembles Halloween. It is not mentioned that these are the Iroquois, and that the activity looks like it's supposed to be the midwinter ceremony, or that the masks depicted have very special purposes. This is a popular book that is usually used by non-Indians at Halloween, which is totally inappropriate. Any person using the book should first learn about the midwinter ceremony; its purposes, ritual, and symbolisms. (Glubok gives some information in The Art of the Woodland Indians, see review.) (E, J)

134. Bonfanti, Leo. Biographies and Legends of the New England Indians. Pride Publ., Inc.; Box 13, Wakefield, MA, 01880, 1968. illus.

Vol. 1. 62 p. "Biographical sketches of 17th century Indian leaders, plus brief chapters on the probable origins of the New England Indians (He expounds the theory of separate racial origins)...

Vol. 2. 78 p. "Review of the causes that led to the start of the King Philip War, plus an account of the first weeks of hostilities" (and "Depredations")

Vol. 3. "Histories of the so-called Praying Indians and the Nipmucks, and an account of the war in the Connecticut Valley through the late fall of the first year.

Vol. 4. The Colonies vs the Narragansetts. The Great Swamp Massacre. Death of King Philip

Vol. 5. The "Eastern War" from September 1675 to August 1677.

While Bonfanti prints a lot of details not commonly found, his controversial interpretations make the value of the work questionable. (A)

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135. D'Aulaire, Ingri and Edgar. Pocahontas. Doubleday, 1946.

One of the authors books about legendary figures, this book emphasizes the legend at the expense of historical accuracy. It caricaturizes and romanticizes the people involved to heighten the interest of the story. This is very likely to give children a lasting impression of Powhatan and Pocahontas which may be difficult to correct later. (E)

136. Halliburton, Warren J. The People of Connecticut. Norwalk, CT: Connecticut Yankee Publ., 1984. 192 p. index. glossary.

Many people think that it is the old books with the old ethnocentrisms that are the most destructive and that the new books are better because society knows better now. No such generalization can be made. Some old books done by clear thinking, honest witnesses or done by evenhanded thorough researchers through primary sources are valuable today; while some new books carelessly researched and callously handled are better left on the shelf. This book, judging by the cover, appears to be just what the teacher ordered -- a small book that covers everything. In the four-page chapter devoted to Indians, the topics are (1) "They distrusted one another and often fought for land on which to hunt...." p.8 (2) "The Native Americans did little farming. The men thought that only the raising of tobacco was worthy of them...." p.8 (3) "Sometimes men lost all their property by betting." p.9 (4) "Sometimes the children grew spoiled because few were ever disciplined." p.10 The author's choice of topic is questionable. Why did he choose to present these at all and not some other topics? His presentation of the topics is quite unbalanced and out of proper context because: 1. All countries have conflicts with other countries; 2. The Native Americans did farm. It was Squanto who taught the Englishmen, remember? 3. The Native American sense of property is quite different than that of the European, so to lose one's property to another Indian was not the same as losing one's property to a European. 4. Discipline actually means training, from the word disciple. The way this is accomplished is different in the Indian and European cultures; Indian is more internally imposed and European more externally imposed. Indeed Europeans have come to

equate discipline with external impositions of punishment and deprivations, while Indians are motivated to learn lessons from explorations and observations. The author's information was apparently gained mainly from DeForest. (Y)

137. Speare, Elizabeth. Calico Captive. c. 1957.

This historical fiction story is based on a true experience of Susanna Johnson and her family, who were captured by Indians in August of 1754 from Charlestown, New Hampshire. They were brought to Montreal, where they were held by the French, as it was during time of the French and Indian War, and were finally released after lengthy negotiations. The primary account, written by Susanna herself, and an excellent account by her daughter differ in many respects with the story by Mrs. Speare. Many incidents showing kindness and consideration by the Indians are omitted by Mrs. Speare, and many of the difficult aspects of the journey are distorted to show the Indians to be mean. They stay in Montreal and the treatment afforded the family by the French is minimized by Mrs. Speare, though this part of their captivity was actually lenghtiest and most difficult. The accounts can be found at the Yale University Library, and probably at the State Library. In an interview with Mrs. Speare, she stated that her primary goal in writing this story was to have an exciting adventure story about a girl, rather than an accurate account, and so the changes were made to heighten the sensationalism, making it more dangerous, the Indians more hostile and thus our heroine more heroic than was true. To have this book used on its own as educational literature is an injustice to the Indians involved as well as to historical truth. If the primary sources are used first and then this account is compared and analysed, we may learn about a whole genre of literature, which may indeed be a very educational experience for students in critical reading. (Y)

AUTHOR INDEX

This index includes written materials. It does not include audiovisual material nor the resource people and places. The item number after the title in following list refers to the corresponding number in the detailed bibliography.

Aliki

Corn is Maize: The Gift of the Indians (48)

Apes, William (Pequot)

A Son of the Forest: The Experience of William Apes, A Native of the Forest (104)

Armstrong, Virginia

I Have Spoken: American History Through the Voices of the Indians (50)

Axtell, James, editor

1. The Indian Peoples of Eastern America: A Documentary History of the Sexes (20)
2. The European & the Indians - Essays in Ethnohistory of Colonial North America (51)
3. Native American Peoples of the East (21)

Baker, Betty

Little Runner of the Longhouse (Caveat) (133)

Bales, Carol

Kevin Cloud, Cheppewa Boy in the City (22)

The previous numbered page in the original document was blank

Barbour, Philip L.

Pocahontas and Her World (23)

Baylor, Byrd
Parnall, Peter

The Other Way to Listen (52)

Bee, Robert

The Politics of American Indian Policy (53)

Berkhofer, Robert F., Jr.

The White Man's Indian: Images of the American Indian From Columbus to the Present (54)

Bonfanti, Leo

Biographies and Legends of the New England Indians (Caveat) (134)

Brown, Joseph Epes

Spiritual Legacy of the American Indian (55)

Brumble, H. David, III

An Annotated Bibliography of American Indian and Eskimo Autobiographies (118)

Byler, Mary Gloyne (Eastern Cherokee)

American Indian Authors for Young Readers (119)

Cass, James

Ekahoton the Corngrower, Indians of the Eastern Woodlands (24)

Copway, George (Ojibway)

1. Indian Life & History (106)

2. The Traditional History & Characteristic Sketches of the Ojibway Nation (105)

Council on Interracial Books for Children

Unlearning Indian Stereotypes: A Teaching Unit for Elementary Teachers and Children's Librarians (114)

Cronon, Edward

Changes in the Land: Indians, Colonists and the Ecology of New England (12)

Culin, Stewart

Games of the North American Indians (56)

Curtis, Natalie

The Indians' Book (57)

Dalgliesh, Alice

The Courage of Sarah Noble (1)

D'Aulaire, Ingri and Edgar

Pocahontas (Caveat) (135)

Davids, Dorothy (Stockbridge-Munsee/Mohegan)
Gudinas, Ruth

Student Activities and Teacher Materials for Use During the Thanksgiving Season (115)

DeForest, John

History of the Indians of Connecticut From the Earliest Known Period to 1850 (2)

Deloria, Vine Jr. (Sioux)

1. Custer Died for Your Sins: An Indian Manifesto (58)

2. The Indian Affairs (59)

Densmore, Frances

How Indians Use Wild Plants for Food, Medicine & Crafts (25)

Dockstader, Frederick J. (Oneida)

Great North American Indians: Profiles in Life and Leadership (60)

Dorian, Edith

Hokahey! American Indians Then and Now (61)

Eastman, Charles (Sioux)

1. Indian Boyhood (62)

2. From the Deep Woods to Civilization (63)

3. The Soul of the Indian: An Interpretation (64)

E.R.I.C./CRESS

Benally, Elaine Roanhorse (116)

Fenton, William N., editor

Parker on the Iroquois; Writings of Arthur C. Parker (26)

Glubok, Shirley

Art of the Woodland Indians (27)

Gookin, Daniel

1. Historical Collections of the Indians of New England (107)

2. An Historical Account of the Doings and Sufferings of the Christian Indians in New England, In the Years 1675, 1676, 1677 (108)

Grinde, Donald A. (Yamasee)

The Iroquois and the Founding of the American Nation (28)

Guillete, Mary Soulsby

American Indians in Connecticut: Past and Present (3)

Haas, Marilyn L.

Indians of North America: Methods and Sources for Library Research (120)

Harrington, M.R.

1. The Indians of New Jersey: Dickon Among the Lenape (29)

2. The Iroquois Trail: A Story of American Indian Life in Colonial Times (Dickon Among the Onandagas and Senecas) (30)

Heckewelder, John

1. History, Manners, and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighboring States (109)

2. Narrative of the Mission of the United Brethren Among the Delaware and Mohegan Indians (110)

Henry, Edna (Nipmuck-Cherokee)

Native American Cookbook (13)

Hirschfelder, Arlene

1. American Indian Stereotypes in the World of Children: A Reader and Bibliography (121)

2. Annotated Bibliography of the Literature on American Indians Published in State Historical Society Publications: New England and Middle Atlantic States (122)

Hirschfelder, Arlene B., Mary Gloyne Byler, and Michael A. Dorris,

Guide to Research on North American Indians (123)

Hodge, Frederick W., ed.

Handbook of American Indians North of Mexico (65)

Hofsinde, Robert

1. The Indians' Secret World (66)

2. Indians at Home (67)

Huden, John C., compiler

Indian Place Names of New England (14)

Hughes, Arthur H. and Allen Morse

Connecticut Place Names (4)

Jennings, Francis

The Invasion of America: Indians, Colonialism, and the Cant of Conquest (68)

Jennings, Francis, gen. ed.

Bibliographical Series. The Newberry Library Center for the History of the American Indian (124)

Johnston, Basil (Ojibway)

1. Ojibway Heritage (31)

2. Tales the Elders Told (32)

Josephy, Alvin M. Jr.

Now that the Buffalo's Gone: A Study of Today's American Indians (69)

Keleher, Brendan S. and Trudy Ray Lamb (Schaghticoke)

American Indians in Connecticut: A Report of A Statewide Census (5)

Kimball, Yeffe (Osage)
Anderson, Jean

The Art of American Indian Cooking (70)

Lagerquist, Sybil

Philip Johnston and the Navajo Code Talkers (71)

Lavine, Lucianne

Prehistory of Connecticut's Native Americans (6)

Leach, Douglas E.

Flintlock and Tomahawk: New England in King Philip's War (15)

Leitch, Barbara

A Concise Dictionary of Indian Tribes of North America (72)

Linton, Ralph

We Gather Together (73)

Logan, Adelphena (Onandaga)

Memories of Sweet Grass (34)

Love, W. DeLoss

Samson Occom and the Christian Indians of New England (16)

Lyons, Oren (Onandaga)

Dog Story (35)

McLuhan, T.C.

Touch the Earth: A Self-Portrait of Indian Existence (74)

Marriott, Alice and Carol Rachlin

American Epic: The Story of the American Indian (7)

Minor, Marz and Nono Minor,

The American Indian Craft Book (76)

Moeller, Roger W.

1. Guide to Indian Artifacts of the Northeast (36)
2. 6LF21: A Paleo-Indian Site in Western Connecticut (7)

Molloy, Ann

Wampum (37)

National Geographic Society

World of the American Indian (83)

Neihardt, John

Black Elk Speaks (78)

Orcutt, Samuel

Indians of the Housatonic and Naugatuck Valleys (8)

Parker, Arthur C. (Seneca)

1. The Indian How Book (38)
2. Skunny Wundy: Seneca Indian Tales (39)

Pine, Tillie S.

The Indians Knew (79)

Poatgieter, Hermina

Indian Legacy: Native American Influences on World Life and Culture (80)

Prucha, Francis Paul

1. A Bibliographical Guide to the History of the Indian-White Relations in the United States (125)

2. Indian-White Relations in the United States: A Bibliography of Works Published 1975-1980 (126)

Reader's Digest
Guide to America's Fascinating Indian Heritage (49)

Russell, Howard S.

Indian New England Before the Mayflower (17)

Salisbury, Neal

The Indians of New England: A Critical Bibliography (128)

Sanders, Thomas E. (Cherokee) and Walter W. Peek
(Narragansett/Wampanoag)

Literature of the American Indian (81)

Schoolcraft, Henry Rowe

Legends of the American Indians (41)

Senungetuck, Vivian

Prepared Native American Bibliographical Materials on New England Tribes for New England Indian Task Force (129)

Siegel, Beatrice

1. Fur Trappers and Traders: The Indians, the Pilgrims and the Beaver (18)

2. Indians of the Woodlands (42)

Snake, Sam (Ojibway). Coatsworth, Emerson and David (compilers)

The Adventures of Nanbush: Ojibway Indian Stories (43)

Speare, Elizabeth

Calico Captive (Caveat) (137)

Stensland, Anna Lee

Literature by and About the American Indian: An Annotated Bibliography (130)

Tamarin, Alfred

We Have Not Vanished (44)

Tantaquidgeon, Gladys (Mohegan)

Folk Medicine of the Delaware and Related Algonkian Indians (45)

Tomkins, William

Indian Sign Language (82)

Townshend, Charles

The Quinnipiack Indians and Their Reservation (111)

Tooker, Elizabeth

The Indians of the Northeast: A Critical Bibliography (131)

Trigger, Bruce G., editor

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Trumbull, James Hammond

Indians Names in Connecticut (9)

Viereck, Phillip

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Voight, Virginia

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Native Americans on Film and Video (132)

Wilbur, C. Keith

The New England Indians (19)

Williams, Roger

A Key Into the Language of America (112)

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